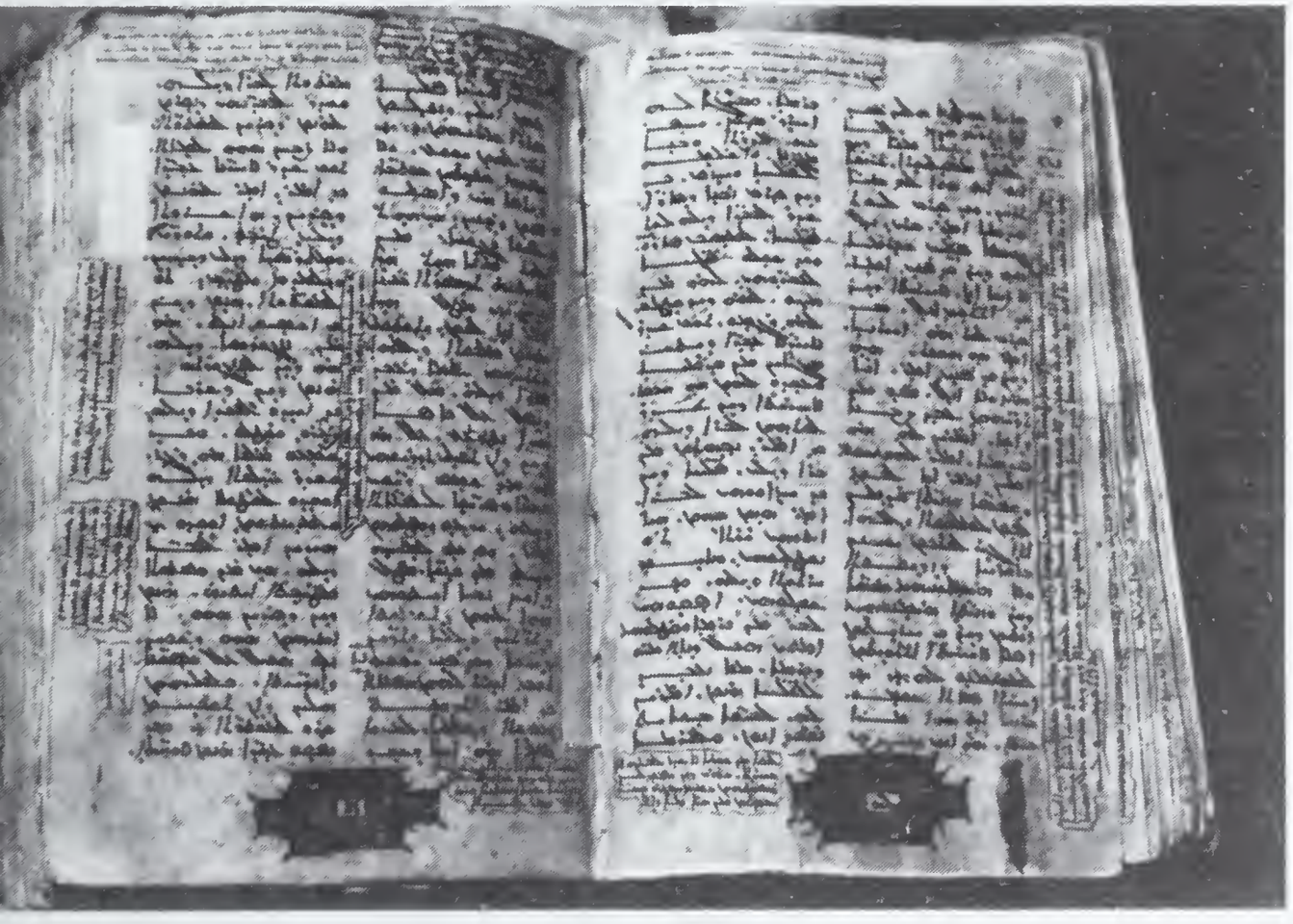
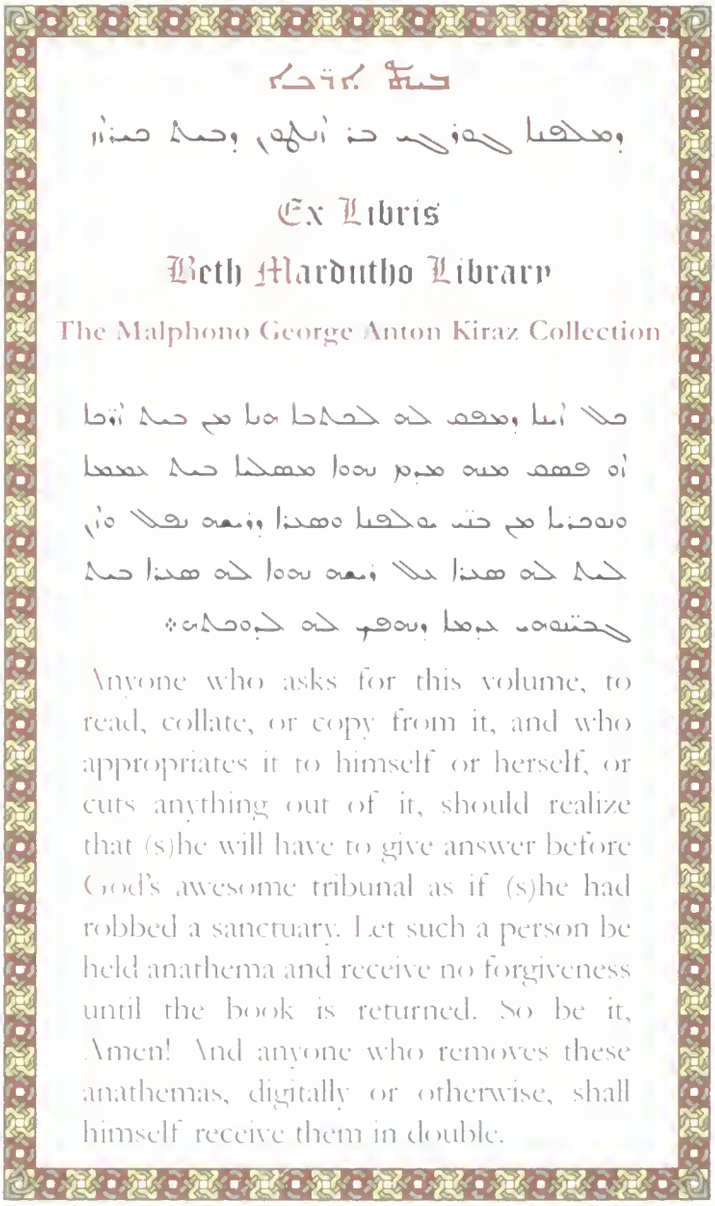
CATALOGUE OF SYRIAC MANUSCRIPTS IN THE LIBRARY OF THE GREEK PATRIARCHATE OF JERUSALEM



by Dale A. Johnson Ph.D.


ܟܬܒ ܚܙܐ
ܡܟܬܒܢܐ ܕܒܝܬ ܡܪܕܘܬܐ ܕܒܝܬ ܡܪܕܘܬܐ
Ex Libris
Beth Mardutho Library
The Malphono George Anton Kiraz Collection
ܡܢ ܕܫܐܠ ܠܗܕܐ ܣܦܪܐ ܕܢܩܪܐ ܘܢܫܘܐ ܘܕܢܫܟܚ ܡܢܗ ܡܕܡ
ܘܠܐ ܢܦܠ ܒܗ ܡܕܡ ܡܢ ܩܕܫܐ ܘܢܬܚܫܒ ܠܗ ܐܝܟ ܕܓܢܒ ܡܢ ܒܝܬ ܩܕܫܐ
ܘܢܗܘܐ ܚܪܡ ܘܠܐ ܡܫܬܒܩ ܠܗ ܚܛܗ ܥܕ ܕܬܗܦܟ ܠܗ ܠܣܦܪܐ ܗܕܐ
ܐܡܝܢ ܘܡܢ ܕܡܚܐ ܠܗܠܝܢ ܫܘܒܥܐ ܒܝܕ ܐܢ ܒܓܘ ܐܢ ܒܪ ܐܢ ܒܫܘܡ
ܢܬܚܫܒ ܠܗ ܐܝܟ ܕܓܢܒ ܡܢ ܒܝܬ ܩܕܫܐ ܘܢܬܚܝܒ ܒܬܪܬܝܢ ܒܗ ܒܥܠܡܐ ܗܢܐ ܘܒܥܠܡܐ ܕܐܬܝ ܐܡܝܢ
Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

CATALOGUE OF SYRIAC MANUSCRIPTS IN THE LIBRARY OF THE GREEK PATRIARCHATE OF JERUSALEM

by Dale A. Johnson Ph.D.

© Cascade Christian College 1987

PREFACE

I thank the officials of the Greek Patriarchate in Jerusalem for this project. Especially I warmly thank the Secretary to the Patriarch, Fr. Timothy, on whose behalf he acted.

Also the aid and help of trusted friends and participants in this project, namely, the Rev. John Freeman, Paul Jesclard, and the members of the Board of Trustees Bertieann Peters, Bill Stuart, and Don Trimble.

The publication of this project is sponsored by the Endowment Group of the College: Ned Piper, George Opsahl, Frank Hallett, Adrian Nelson, Marv Sophoson, and Terry Myklebust.

My deepest thanks go to Dorothy Hallett, George Callais, and most lovingly to Lura Waldron who made the expedition possible. For the hand of God was upon all involved as His Divine Providence guided and directed each one into the many callings of this project.

Also, my appreciation is directed to Greta Nelson for carefully reading the proof pages.

In His Service
Dale A. Johnson Ph.D.
Longview, Wa. July 23, 1987

INTRODUCTION

The path to manuscript discoveries is often arduous and fraught with difficulties. But the rewards are beyond ones dreams if oriental patience and diplomacy are employed. No less a path of difficulty and frustration was to be encountered with this collection.

In the Spring of 1984 I negotiated for a month with the Greek Patriarchate to photograph a few examples of their Syriac manuscripts. After weeks of waiting I was given brief access to the documents.

Upon my return to Jerusalem in the Spring of 1987 I pursued the possibility of photographing the entire collection. Again I met with delay and Byzantine tactics. Yet when I finally was given an audience with the secretary to the Patriarch, Father Timothy, he cleared the seemingly insurmountable obstacles. Even for him it was difficult to find a way to allow me to study this collection.

We agreed that the collection had to be catalogued. My promise and monetary commitment gave Fr. Timothy the power to negotiate with the librarian who was suspicious, to say the least. Yet, in spite of initial refusals, Fr. Timothy secured a way for this work to be accomplished.

TABLE OF CONTENTS

Preface..... i

Introduction.....ii

Old Testament MSS..... 2

New Testament MSS..... 6

Hymn MSS..... 7

Lectionary MSS..... 9

Theological MSS.....12

Commentary MSS.....13

Sermon MSS.....13

History MSS.....14

Grammar MS.....15

Catalogue of Syriac MSS.....17

Bibliography.....35

Manuscripts Consulted.....38

OVERVIEW OF THE MANUSCRIPTS

Nestorian documents were first produced in Nisibis before 489 AD. Founded as a school by Simeon it was transformed by the arrival of Narsai. Narsai left the School of Edessa, the first Christian University, before 489 AD. When Barsauma, Bishop of the city, saw that a graduate of the School of Edessa was interested in the small school of Nisibis he supported Narsai. This virtually insured Narsai's success. A building was purchased and the school moved out of the old facilities. New construction commenced and through the experienced leadership of Narsai the school got off to an extraordinary start.

Both Barsauma and Narsai wrote the rules of the school. From these records we learn that reading, writing, and grammar constituted the core curriculum. Joseph Huzuya wrote the first Syriac grammar under the instruction of Narsai. The theology of the school was driven by the writings of Theodore. The three year course emphasized the historical and literary aspect of scripture rather than the allegorical method used in the West. The teaching involved correct recitation of liturgy and music.

From the origins of Nestorianism we see the literary traditions form into the texts of this catalogue.

There are 50 new contributions to Syriac manuscript research in this body of material. The manuscripts are of a distinctive theological character and period.

The manuscripts range in age from 1251 AD to 1880 AD, although most of the manuscripts are 15th and 16th century. The oldest manuscript is a document very dear to the Nestorian Church known as a Liturgy for the Feast of the Rogation of the Ninivites (MS. 37). The next oldest is a New Testament text with the expected omission of the books of Revelation and the four Catholic Epistles dated 1261 AD.

OLD TESTAMENT MANUSCRIPTS

There are four Old Testament records. Manuscript SYR. GR. PAT. 7 is a Psalter. At the back of the manuscript are the records of prohibitions against Thomas of Harkel's texts.

According to his colophon, his text was made at Alexandria in 614 AD. Thomas was a Jacobite Bishop of Mabbug. His work included all the books of the New Testament including the Apocalypse, II and III John, II Peter, and Jude.

Thomas was a Monophysite and his text was absolutely resisted by the Nestorian Church. Not one Nestorian New Testament is known to include the Harklean text. The text of Thomas was heavily hellenized, perhaps as a revision of a prior work by Philoxenius who translated the Greek into Syriac.

This textual tradition squeezed the Syriac into a Greek mold. It crushed the beauty and antiquity of the semitic forms preserved in the Syriac. One can easily understand the resistance in the East to this nearly complete destruction of the language of their liturgy and scripture.

On the other hand, Thomas was driven by scholarly ambition to unify the field of textual tradition and bring the Syriac into compliance with the "Greek Norm." To do this he added books that were not considered canonical in the East. Nevertheless we understand why a text of prohibitions appears in this remarkable body of Nestorian manuscripts.

Another supplement in this manuscript is a record of the words of Mar Aba. He was an extraordinary man born of a Zoroastrian family. He was a student at Nisibis and later at Edessa where he received instruction in Greek. Apparently he traveled extensively throughout the Byzantine world after his student years. Eventually he returned to Nisibis where he became a famous teacher. When the Catholicos Paul died he was the choice of the bishops to lead the Nestorian world. It was a job that demanded skillful political skills due to his background. His enemies looked for evidence of Zoroastrian beliefs that would corrupt the pure faith.

During his period of rule many people

from the West were transported as prisoners of war. They were integrated into the Christian communities of Persia. Unfortunately they tended to aid the Monophysites in their cause.

Added to this tension was an outbreak of bubonic plague. The Chronicle of Seert tells of unprecedented spread of the disease.

In spite of the many problems, Mar Aba was able to convene a Synod in 544 AD. According to some records he may have even been under house arrest at the time. Zoroastrian leaders were hostile to the Christian communities. But with Mar Aba, even though he was put under house arrest, he was able to carry on some of his duties. The Magi did ask for him to rescind the Church laws regarding marriage and evangelism but Mar Aba refused.

In 548 AD an assaination attempt was made on his life by an excommunicated Christian. There is a record of an excommunication of Abraham son of Audmihr who did not repent and was deprived of all his former religious privileges. The excommunication order is signed by Mar Aba and eight bishops.

Due to the attempt on his life he was moved to Selucia where he was made party to the royal court in spite of protests from the Magi. Mar Aba was used to suppress a revolt from Anoshazad in Beth Lapat. For this service the King seems to have liberated Mar Aba who later died in 552 AD.

The next Old Testament manuscript is SYR. GR. PAT. 15. It too is a Psalter. The name of a nun appears in the document. Bart Balgana is her name but no record of her existence can be found in a survey of other manuscripts. Yet we know that female saints were important to the life and mind of the Nestorian church. An Old Syriac palymsest, Cod. Sinaiticus, was discovered under a document titled Lives of Female Saints.

A third Old Testament manuscript on the minor prophets, SYR. GR. PAT. 20, may be of special interest. It includes the story of Bel and the Dragon. This story is about an episode in the life of Daniel. Daniel challenged the King and his priests of Bel. By feeding the Dragon in the Temple of Bel and causing the Dragon to burst asunder, Daniel claimed victory. Then with the help of Habakkuk he suppressed a revolt of the people.

The story captured the mind of semitic people and was a favorite story in the eastern church. Its Aramaic source easily flowed into the life and culture of the Syriac speaking world. The document has implications for linguistic and biblical studies.

The fourth Old Testament manuscript in this body of materials is SYR. GR. PAT. 25. This manuscript is also a Psalter. The psalms of David were important in the devotional life of the church and as such apppear frequently in collections.

NEW TESTAMENT MANUSCRIPTS

SYR. GR. PAT. 1 is perhaps the most outstanding discovery in the collection. Its appearance deepens our understanding of the Syriac textual tradition. It is known as the Vetus Syra or Old Syriac text. In the tradition of Syriac text development it emerges prior to the Peshitta text, a late 4th century document that became the standard New Testament text of the Eastern Syriac Churches.

The Old Syriac was the text used by Syrian Church Fathers such as Aphrahaat and Ephraim. Also Eusebius clearly uses this text in his Theophania of 333 AD. Professor Voobus believes that its origin "probably belongs to the third century." Professor Burkitt suggested 200 AD but was challenged by Lagrange who placed its genesis in the beginning of the 4th century.

In general it can be said that the text emerges sometime in the 3rd century. It could not have been created prior to 170 AD when Tatian is generally believed to have written the Gospel Harmony known as the Diatesseron. Careful study of the Old Syriac reveals that it was created under the shadow of the Diatesseron. The Old Syriac is a synthesis of the Diatesseron text and the Four Gospel form.

The Old Syriac text was known as the Mepharreshe to the Syriac speaking world. This title was preserved by the

copiest of SYR. GR. PAT. 1. Until this discovery only two other Old Syriac manuscripts have kept this text-type from oblivion (Cur. and Sin.). Now another Old Syriac text has emerged in a slightly altered form. The manuscript is a lectionary. This is perhaps one of the reasons why the manuscript has escaped notice. Also the manuscript has rested in a Greek monastery where few if any of the residents have the skills to read it and where few western scholars have suspected its existence.

Manuscripts SYR. GR. PAT. 9 and 33 are both complete New Testament manuscripts of the Nestorian type.

Manuscripts SYR. GR. PAT. 26 and 40 are pericopes of New Testament texts. These can be of enormous interest as they contain cataena and references to other text-types and variants.

HYMNS

There are eight hymnbooks in this collection. SYR. GR. PAT. 2 features several important hymn writers of the Nestorian tradition.

Gabriel of Mosul was the founder of the Upper Monastery in Mosul. Both the monastery and the school have bridged the ages in the Nestorian liturgy. Founded before Gabriel's death in 739 AD, it became the center for a major reform of liturgical and ritual books. The movement was as significant in scope and importance as the Franciscan Latin

reform of about the same period of time (1250 AD).

Also the hymns of Giwargis Warda are listed. Giwargis wrote his hymns in the first part of the 13th century.

In SYR. GR. PAT. 23 Mar Ishoyab of Beth Arbaye is mentioned. He instituted a Synod in 585 AD late in his administration. Due to war and theological battles Ishoyab was plagued by conflict. On the one side Khusro II aligned himself with the Emperor Maurice in order to overthrow the Persian throne. The studied neutrality by Ishoyab caused deep resentment from Khusro. On the other side was the strength of the Monophysites led by the famed teacher of Nisibis Henana. Still Ishoyab was able to forge important documents in the midst of supreme trials.

SYR. GR. PAT. 31 is another example of a hymnbook of the same type as the previous two. Here we have the name of Bardaisan, the father of Syriac poetry and a formative influence in the development of the Syriac language. Bardaisan set a pattern which many Syriac writers used for centuries. He was born in Edessa in 154 AD and his mind and thought are best known through his Hymns Against Heresies and Prose Refutations. This manuscript adds another pillar to the construction of Bardaisan's contribution to the Syriac literature.

SYR. GR. PAT. 38 are the hymns of Giwargis Warda exclusively. His works are interesting in light of the knowledge that he quotes from the Old Syriac occasionally. Thus, even in the 1200's there is a line of transmission of this most ancient strata of literature.

Hymnbooks SYR. GR. PAT. 5 is a lectionary companion. It was to be used in conjunction with the daily scripture readings. Designated hymns were ordered according to the days of the years.

Hymnbook SYR. GR. PAT. 28 is ordered according to the eight tones. For students of liturgy and musicology it may hold important clues to the historical development of these disciplines.

LECTIONARIES

There are three lectionaries in the collection. SYR. GR. PAT. 3 is a daily lectionary and a product of late lectionary development.

SYR. GR. PAT. 4 may be of more value as it includes much information about the Holy Feasts of the year.

SYR. GR. PAT. 6 includes a menologian with the lectionary. Materials relating to saints of the church are buried within this enormous tome.

SERVICE BOOKS

This is the biggest category of the

collection. Syr. GR. PAT. 13 is a service book for the priest.

SYR. GR. PAT. 14 is a funeral service book.

SYR. GR. PAT. 16 is a service book for what we might call vespers. Likewise, SYR. GR. PAT 18 is a prayerbook for the mornings of various feasts. It is interesting to note that the author of this document is the famous grammarian Eliya bar Shinaya.

Syr. GR. PAT. 19 is a service book for the Passover. Both 18 and 19 have residual Jewish characteristics that show through. From the very earliest times, Eastern Christianity bore the mark of Jewish origins. The Chronicle of Arbela lists a number of bishops who had Jewish names. Addai, who is said to be the founder of the Christian Church in Edessa, met with the Jew Tobia upon his arrival. The same pattern is repeated in Arbela. Later the heads of the schools in Edessa and Nisibis are called Rabban. It seems that a symbiotic link between the synagogue and the church in diaspora is a primary characteristic of Christianity in the East.

Two other manuscripts reflect the deep impression cast by monastic communities in the sands of time. Syr. GR. PAT. 21 and 28 are service books for monks. The first one is a liturgy. Monks often conducted worship for the laity. Of course this was a point of conflict between the priests and the monks. Yet

our historical records show callous disregard for the laity on behalf of the clergy at times. Driven by love for God and the failure of the clergy, we discover the laity abandoning Sunday worship. A canon of 585 AD expicitely states that the laity is forbidden to neglect Sundays and festivals but they were allowed to visit monks during the weekdays.

Monks were called Bet Qeiama, Sons of the Covenant, and likewise female solitaries were Daughters of the Covenant. They were the spiritual athletes and preservers of the true way. The clergy on the other hand tended to be worldly and despotic in the eyes of the laity. Thus there were many battles for liturgical leadership as evidenced in the Synodical canons.

In Syr. GR. PAT 21 we find a document testifying to the liturgical leadership of the monks.

SYR. GR. PAT. 24 contains three documents. The first is a loyalty oath for monks. This must have been demanded from various Kings as eastern Christians were plagued by invading armies in nearly every generation. This document is followed by a section of psalmody. Finally, the third part is a list of the sayings by John bar Pankeya who wrote a remarkable history of the world.

Manuscripts SYR. GR. PAT. 27 and 29 are prayer books. MS. 27 has general prayers while MS. 29 are vesper prayers similar to SYR. GR. PAT. 16.

Syr. GR. PAT. 35 is a service book for those of divine vocation. This text is undated and its value is limited although it appears to be probably not much earlier than the 17th century.

The oldest manuscript is SYR. GR. PAT. 37. Writings about the Rogation of the Ninivites is the major portion of the document. Students of Syrian liturgy may find this volume especially useful. Also SYR. GR. PAT. 44 and 50 are liturgies. MS. 44 is a liturgy based on a monastic liturgy of procession and MS. 50 is an interesting liturgy for the Blessing of Children.

SYR. GR. PAT 43 is another service book of prayer for vespers which is the third such manuscript in this collection.

SYR. GR. PAT 48 is a funerary liturgy for priests.

THEOLOGICAL MANUSCRIPTS

There are six theological manuscripts. They reveal the primary doctrines and dogmas of the Nestorian Church. SYR GR. PAT. 8 is the most definitive of the records. But SYR. GR. PAT 36 and 42 indicate how people entered into religious vocation. Because they are both "The Teaching of Orders" comparative studies can be pursued.

Manuscripts SYR. GR. PAT. 39 and 46 are Christological documents. These lift up the Nestorian understanding of Christ from his Incarnation to Resurrection.

COMMENTARIES

There are two commentaries in this collection. Both are of considerable importance.

SYR.GR.PAT. 10 is a commentary by Ishodad of Merv, a 9th century east Syrian exegete. His quotations should be of special interest to those engaged in the research of Syriac text development. The recovery of Old Syriac and perhaps even the Diatesseron material may lay waiting in the columns of Ishodad's commentary.

SYR GR. PAT. 34 is a major discovery. The work of Emmanuel of Mosul, known as the Hexameron, has escaped serious attention due to the paucity of manuscripts. This is a poetic commentary on the six days of creation. It will be interesting to compare to literature from the early Syrian fathers on Genesis. Many Nestorian fathers wrote extensively in this area: Rabban Gabriel of Katar, Mar Aba, Basil, Babai, Theodore of Mopsuestia, and others.

SERMONS

There are three sermon manuscripts in the collection. The first one is by Abdisho who wrote a catalogue of Syriac works. This is an invaluable document for without it we would literally be unable to identify manuscripts in many cases. SYR. GR. PAT. 11 allows us to view the theological landscape of this

scholar's mind.

The second book of sermons is also by Abdisho. We can see that his mind was directed to the great personalities of scripture. John the Baptist, Peter and Paul, the Evangelists, and Stephen are the subjects of his homilies. They are written after the manner of Harmonius and Ephrem who created powerful sermonic traditions through metrical writing.

The third and final sermon book in this collection is a set of funeral sermons. These are from an unknown author and from an unknown time. The colophon is missing.

HISTORIES

There are two history manuscripts in the collection. The first is a remarkable document that includes twenty-three accounts of various saints, evangelists and martyrs. It does include a section on the words of Jesus also.

Most notable is a text on Rabban Khormizd who was immortalized by the monk Shemon in his History of Rabban Khormizd. Professor Voobus writes "In every instance where he presents the Gospel text we meet with readings taken from the Old Syriac Gospel type." A careful study of this phenomenon should be checked in this manuscript SYR. GR. PAT. 17.

SYR. GR. PAT. 22 is the other history in the collection. It is important for

understanding Nestorian history.

Of special importance is a study on the life of Theodore of Mopsuestia. He was the teacher and primary influence on Nestorius. The writings of Theodore occupy the attention of historians in relation to the Nestorian movement.

GRAMMAR

There is one grammar in this collection . It is SYR. GR. PAT. 30. Written by Elias bar Shinaya, it serves as an aid to research in linguistic studies. Elias lived during the 11th century AD in the Autumn of the Syriac age.

Syriac literature falls into three periods. The first ended with the schism between the Nestorians and the Monophysites with the condemnation of Nestorius in 431 AD. The closing of the school at Edessa was the final blow that virtually eliminated any hope of compromise in 489 AD. Syriac developed western and eastern branches. With the rise of the School of Nisibis slightly before the 6th century to the end of the first millenium a second period developed. Clearly Syriac developed into two distinct dialects and grammars. The third period opens with Bar Hebraeus, Elias Tirhan, and Elias bar Shinaya. Comparative study of Arabic and Syriac dominated the grammars. Linguistic achievement rose to supreme heights at the very point when the living language

gasped its last breath.

Elias bar Shinaya formalized the East Syrian dialect along with his comtemporary Elias Tirhan. The grammar in this collection was copied within one hundred years of the original. It appears to be the oldest known copy of Elias' grammar.

CATALOGUE OF SYRIAC MANUSCRIPTS IN THE LIBRARY OF THE GREEK PATRIARCHATE OF JERUSALEM

by Dale A. Johnson Ph.D.

SYR. GR. PAT. 1
size: 58x40 cm
pages: 124
title: The Holy Scriptures of the Revered Gospels, the "Mepharreshe" (separated readings), of all the year for Sundays and also the memorials like the liturgical arrangement

comment: This is perhaps the most important discovery of the entire collection. The rare and almost lost "Old Syriac" preserves a strata of material written no later than 200 AD. Even though the date of this copy is 1679 AD it maintains an apparently unbroken line of preservation of this text-type.

Date: 1679 AD

SYR. GR. PAT. 2
size: 31x20 cm
pages: 167
title: Hymns

comment: The manuscript preserves several hymns that may shed light on haigiographal material. Hymns about the Metropolitan of Mosul, Giorgi Barda, Kamis bar Kardaki, and many others are included.

Date: ?

SYR. GR. PAT. 3
size: 31x20 cm
pages: 449
title: The Final Liturgy and Scriptures That Are Being Offered Each Day of the Year.

comment: Lectionary and service book combined. The text-type should be studied. It also appears to have been made in Mardin.

Date: 1560 AD

SYR. GR. PAT. 4
size: 29x18 cm
pages: 363
title: Treasury of Days of Feasts of the Administration and Memorials that are on Fridays that are conducted throughout the whole year in homes and churches.

Date: 1586 AD

SYR. GR. PAT. 5
size: 26x20 cm
pages: 162
title: Liturgy of Anthems (Kudrah) Ordered According to the Days

Date: 1711 AD

SYR. GR. PAT. 6
size: 26x20 cm
pages: 552

title: Treasury of Supreme Feasts and Memorials of Processions of All the Year

comment: This seems to be a kind of festal breviary

Date: 1645 AD

SYR. GR. PAT. 7
size: 22.5x17 cm
pages: 143
title: Writing of the Sayings of the Blessed David King and Prophet, Heart of the Lord with Divine Prohibitions to Mar Thomas Issuer of the Holy Scriptures and the Memorials of the Statements to Mat Aba the Catholicos.

Date: 1588 AD with an addition in 1724 AD

SYR. GR. PAT. 8
size: 26x16 cm
pages: 132
title: Kephalia, that is to say the chief doctrines of the learned and studious.
comment: This is a theological and doctrinal document that could benefit students of the history of the Nestorians.

Date: 1554 AD

SYR. GR. PAT. 9
size: 25x17 cm
pages: 250
title: The New Testament

comment: This New Testament includes Matthew, Mark, Luke, and John, Acts, James, I Peter, I John, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, Timothy, Titus, Philemon, Hebrews. Note that the books of Revelation, Jude, II and III John and II Peter are not included.

Date: 1261 AD

SYR. GR. PAT. 10
size: 25x16 cm
pages: 191
title: Light on Difficult Verses that are in the Holy Scriptures that makes the Pardon of God by Mar Ishodad the Bishop of Hedatta of Syria.

comment: This Ishodad is known as Ishodad of Merv, the great Nestorian writer and theologian. He is the author of this commentary.

Date: 1380 AD

SYR. GR. PAT. 11
size: 25x17 cm
pages: 138
title: Writing of Paradise of Eden

the planting and arrangement in the metrical sermons of Abdisho bar Berikha appointed the Metropolitan of Nisibis and Armenia.

comment: Abdisho was a teacher of exegesis and librarian.

Date: 1458 AD

SYR. GR. PAT. 12
size: 24x17 cm
pages: 154
title: Writings on the Incarnation of Jesus Christ, John the Baptist, the Holy Apostles Peter and Paul, the Evangelists, and Stephen

comment: by Abdisho

Date: 1458

SYR. GR. PAT. 13
size: 22x15 cm
pages: 170
title: Topikon (the Pattern)

Date: 1710 AD

SYR. GR. PAT. 14
size: 22x15 cm
pages: 169
title: Throne of the Departed

Date: 1710 AD

SYR. GR. PAT. 15
size: 20x15

pages: 192
title: Psalter

comment: The nun Saltana Bart Balgana appears in the colophon

Date: 1593 AD

SYR. GR. PAT. 16
size: 14x17 cm
pages: 194
title: Chant of the Minister of the Night and the Dark Evening of the Whole Year being call Kaskoul.

Date: ?

SYR. GR. PAT. 17
size: 20x15 cm
pages: 466
title: Histories

comment: The histories include histories on the Lives of the 40 Martyrs, the History of Joseph, the Life of Jacob, Mark the Father, the Martyr Ina, the Holy Phillip, Job, the Prophet Jonah, the Words of our Lord Jesus Christ, the History of John the Evangelist, Visions of John the Evangelist, the Martyr Maurikios, the Holy Martyr Eugenias, Rabban Kormizd, the Holy Martyr Anastasius, the Martyr Samoun and his Son.

Date: 1612 AD

SYR. GR. PAT. 18
size: 22x15 cm
pages: 276
title: Prayer of the Morning of the Hebrew Feasts According to Mar Elias the Third Catholicos

comment: This document may be from Eliya bar Shinaya who for more than forty years occupied the seat of the Metropolitan in Nisibis and died after the year 1049 AD. He ruled after the downfall of the caliphs. The resulting wars devastated the Christian populations and left the masses lost to Islam.

Date: 1657 AD

SYR. GR. PAT. 19
size: 21x15
pages: 176
title: Liturgy According to the Feast of the Passover.

comment: Note the semitic character of the feast.

Date: 1660 AD

SYR. GR. PAT. 20
size: 20x17
pages: 158
title: Writing of the Prophets

comment: This document includes Hosea, Joel, Amos, Jonah, Micah, Nahum,

Jeremiah, Ezekiel, Bel and the Dragon.

Date: ?

SYR. GR. PA. 21
size: 22x16 cm
pages: 302
title: Liturgy of the Reading of the Monks

comment: The Monastic movement in the Orient had profound impact upon the life of the church and the interpretation of worship.

Date: 1593 AD

SYR. GR. PAT. 22
size: 21x16 cm
pages: 114
title: Of the Holy Apostles, of the Holy Theodore of Mopseuestia, of the Holy Nestorians.

comment: This manuscript should bring additional understanding to Nestorian studies and in particular to the misunderstood Theodore.

Date: 1655 AD

SYR. GR. PAT. 23
size: 20x15
pages: 180
title: Hymns

comment: The hymns include hymns of Gabriel, Kamis, Ishoyab the Metro of Arbeya, Avia Bar Avali, Giwargis Warda, and Issac.

Date: 1610 AD

SYR. GR. PAT. 24
size: 20x14 cm
pages: 148
title: The Pledge for the Monk who desires something concerning the warning of the Kings of the Pious about the Remembrance of the Body and the Soul. Also the Sayings of Solomon the Son of King David the Prophet. Also the writing of John of Mosul and the Profitable Sayings of Mar John bar Pankeya.

Date: 1649 AD

SYR. GR. PAT. 25
size: 18x13
pages: 141
title: Psalter

Date: 1656 AD

SYR. GR. PAT. 26
size: 18x13 cm
pages: 148
title: Pericopes of Scriptures

Date: 1550 AD

SYR. GR. PAT. 27
size: 18x13 cm
pages: 239
title: Prayers

Date: 1587 AD

SYR. GR. PAT. 28
size: 17.5x13.5 cm
pages: 512
title: Hymnbook of Eight Tones

Date: ?

Syr. GR. PAT. 29
size: 17.5x13.5 cm
pages: 131
title: Synopsis

comment: This document is called Kashkool in Syriac.

Date: 1571 AD

SYR. GR. PAT. 30
size: 18x13 cm
pages: 328
title: Grammar of the Syriac Language

comment: Written by Elias bar Shinaya one of the most important of all East Syrian Grammarians.

Date: ?

SYR. GR. PAT. 31

size: 18x13 cm
pages: 279
title: Hymns

comment: Gabriel Metropolitan of Mosul, Kamis, Barda, Mara, Issac of Sabdanai, Ephraim, etc. The manuscript appears to have been copied in Nisibis.

Date: 1512 AD

SYR. GR. PAT. 32
size: 18x13 cm
pages: 183
title: Teaching of the Orders

Date: 1611 AD

SYR. GR. PAT. 33
size: 17x13 cm
pages: 224
title: New Testament

comment: By John of the Jacobite Monastery

Date: 1608 AD

SYR. GR. PAT. 34
size: 18.5x13.5 cm
pages: 214
title: The Book of the Four concerning

the Six Days with the word of the Administration in the Twenty Eight Sayings - propositions of the Servant Emmanuel.

comment: The work of Emmanuel of Mosul or Emmanuel ash-Shammar. This document is sometimes known as the Hexaemeron composed in heptasyllabic meter. The oldest known text was Ms. Br. Mus. Or. 1300 dated 1685 AD. Now we can push back the date almost 400 years.

Date: 1289 AD

SYR. GR. PAT. 35
size: 18x13 cm
pages: 319
title: Throne of the Shroud of the Priests, Ministers, Bishops, and Monks, and the Patriarch and the Remnant of the Sons of the New.

Date: ?

SYR. GR. PAT. 36
size: 18x13 cm
pages: 187
title: Teaching of the Orders

Date: 1683 AD

SYR. GR. PAT. 37
size: 16x12 AD
pages: 205
title: The Writing of the Sayings of

the Rogation of the Ninivites. Also Various Memorials: Ephraem etc.

comment: This is a fast of three days three weeks before Lent.

Date: 1251 AD

SYR. GR. PAT. 38
size: 18x13 cm
pages: 138
titles: Anthems of the Teacher Giwargis Warda

comment: Notable manuscripts of Giwargis Warda's hymns are found in MS. Cambr. Add. 1982 and Vat. Syr. 184. He wrote his poems in the first part of the 1200's.

Date: ?

SYR. GR. PAT. 39
size: 16x12 cm
pages: 164
title: The Teaching of the Incarnation of Jesus Christ and the Theophany

Date: 1542 AD

SYR. GR. PAT. 40
size: 15x10 cm
pages: 304
title: The Inscriptions and Pericopes of the New Testament

Date: 1531 AD

SYR. GR. PAT. 41
  size: 16x12 cm
  pages: 140?
  title: The End of the Consolatory Discourses

Date: ?

SYR. GR. PAT. 42
  size: 15x10 cm
  pages: 178
  title: Teaching of the Orders

Date: ?

SYR. GR. PAT. 43
  size: 16x10 cm
  pages: 164
  title: Text of the Ordinary Evenings, that is to say, before and after all requisites

Date: 1597 AD

SYR. GR. PAT. 44
  size: 14x10 cm
  pages: 174
  title: Liturgy of the Priest like the Liturgy of the Journey in the Monastery of Elias from Mosul

Date: 1670 AD

Syr. GR. PAT. 45

size: 15x10 cm
pages: 170
title: (misc.)

Date: 1579

SYR. GR. PAT. 46
size: 15x10 cm
pages: 189
title: His Deeds and Resurrection

Date: 1576 AD

SYR. GR. PAT. 47
size: ?
pages: 115
title: Writings of Rabban Enanisho and Rabban Konan

comment: Enanisho was a monk of the Monastery of Izla and later Beth Abhe. This prolific monk had both philosophic and philological interests. Sometime during the leadership of Catholicos Giwargis (658-680) he was commissioned to organize monastic documents of a didactic and historical character. He was most famous for his text "Paradise of the Fathers".

Date: 1880 AD

SYR. GR. PAT. 48
size: 14x10 cm
pages: 170
title: Memorial for the Priests in

Bibliography

Atiya, A.S., A History of Eastern Christianity, London, 1968

Black, M., An Aramaic Approach in the Gospels and Acts, Oxford, 1946

Chronicle of Seert (Histoire nestorienne) , ed. A. Scher, PO, 4,5,7,13, Paris, 1908-1919

Enanisho, The Book of Paradise, ed. E.A.W. Budge, Vol. II, London, 1904

Eusebius, Eusebius on the Theophania, ed. S. Lee, London 1842

Ishodad of Merv, ed. M.D. Gibson, 6 vol. in HS, V-VII, X-XII, Cambridge, 1911-16

Giwargis Warda, Ausgewahlte Gesange des Giwargis Warda von Arbel, ed. H. Hilgenfeld, Liepzig, 1904

Hatch, W.H.P., Album of Dated Syriac Manuscripts, Oxford, 1946

Lewis, A.S., The Text of the Sinai Palimpsest in the Expositor, VIII, II, London, 1911, 1-15

Liber Gradum, ed. M. Komosko, in PS, I,3,Paris, 1926

McCullough, Stewart W., A Short History of Syriac Christianity to the Rise of Islam, Chico, 1982

Marmardji, Diatesseron de Tatian, Beyrouth, 1935

Metzger, B.M., Tatian's Diatesseron and a Persian Harmony of the Gospels, in JBL, LXIX, Philidelphia, 1950, 261-280

Old Syriac Gospels or Evangeliopn de Mepharreshe, ed. A.S. Lewis, London, 1910

Mingana, A., Lewisian and Curetonian Versions of the Gospels, in ET, XXVI, Edinburgh, 1914, 47-48, 93-94, 235-236

Segal;, J.B., The Diacritical Point and Accents in Syriac, Oxford, 1953

Shem'on, History of Rabbaan Hormizd the Persian, ed. E.A.W. Budge, 2 vol., London, 1902

Synodicon Orientale ou recueil des synodes nestoriens, ed. J.-B. Chabot, Paris, 1902

Voobus, A., Studies in the History ofg the Gospel Text in Syriac, CSCO 128, Subsidia 3, Louvain, 1951

Voobus, A., History of Asceticism in the Syrian Orient, I The Origin of Asceticism; Early Monasticism in Persia, CSCO 128, Subsidia 3, Louvain, 1958

Voobus, A., Early Monasticism in Mesopotamia and Syria, CSCO 184, Subsidia 17, Louvain, 1960

Voobus, A., Literary, Critical and

Historical Studies in Ephrem the Syrian, Petse 10, Stockholm, 1958
Voobus, A., History of the School of Nisibis, CSCO 266, Subsidia 26, Louvain, 1965
Voobus, A., Syriac and Araboc Documents, PETSE 11, Stockholm, 1960

Voobus, A., The Statutes of the School of Nisibis, PETSE 12, Stockholm, 1961

Wigram, W.A., An Introduction to the History of the Assyrian Church, London, 1910

Wright, W., A Short History of Syriac Literature, 1894, reprinted Amsterdam, 1966

Wright, W., Catalogue of the Syriac Manuscripts in the British Museum, 3 vol, London, 1870-1872

MANUSCRIPTS CONSULTED

Jerusalem
 St. Mark Convent
   MS. SYR. St. Mk. 31
   MS. SYR. St. Mk. 32
   MS. SYR. St. Mk. 33
   MS. Syr. St. Mk. 34
   MS. Syr. St. Mk. 35
   MS. Syr. St. Mk. 102
   MS. Syr. St. Mk. 110

 Hebrew University
   MS. Harris 9

Paris
 University of Paris
   MS. Syr. Par. 296

Longview, Wa.
  Cascade Christian College
   MS. Syr. DAJ 1
   MS. Syr. DAJ 2